9: Thomas T-5 (1951-1955)1959
FX10 Bushmen FX10
Kung

ing happily, but all the adults in all the werfs were too depressed and sad. Finally, one by one, the men went back again to Short Kwi, who by now had rallied and was sitting up, surely having been through the worst of it the night before, and talked to him about the antelopes he had killed and about the time he killed a wildebeest, an eland, and a wild pig all in one day.

It has been said that Bushmen abandon cripples or people who are old or sick and cannot travel. This is not true.

Far into the night, people who could not sleep sat up and talked at each other's fires. We heard the guashi being played, its long strings sounding in repetitious little songs of four or five notes which themselves were played over and over, for the guashi was being passed from hand to hand, played idly by people who just wanted something to do.

It was a warm night. The frogs in the pan were croaking and the north wind blew the cooking-fires around. Later, when the moon rose and made a blood-red fire all its own, the people began to go home. Toma and Gao Feet and their sons stopping to visit us on their way; they walked silently up to our fire from the darkness and dropped to their haunches one after the other, and sat quietly, their grave faces tilted back, hands shading their eyes. Toma's son wore the crown of badger hair, which moved in the wind a little. Presently the men and their sons stood up again one at a time and walked on, as silently on their bare feet as they had come. We heard the low voices of other people who were passing, then saw fires flare up at the werfs, and much later, when the wind had died and even the frogs were silent, we knew that some of the people were dreaming, for they groaned in their sleep.

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224 A boy does not begin to play-hunt until he is twelve years old, and seven or eight years may pass before he kills his first buck, an event which signals his entry into manhood. [648] Nowadays many adolescent boys spend several years working on [464] the Bantu cattle posts where they receive clothing and rations. [682] This interval of work undoubtedly delays their attainment of social maturity and boys do not normally marry until they reach their middle twenties. It is significant that, upon marriage, practically all of the young men return to the camps and take up hunting as a full time occupation.

888 The aged hold a respected position in Bushman society. They are the effective as well as the titular leaders of the camps. The oldest people are fed and cared for by their children and grandchildren long after their productive years have
888 passed. The blind, the senile and the crippled are held in
734 awe and respect by the Bushmen, because they often possess special ritual and technical skills. For instance, /wan!a, the eighty year old female leader of the !gose camps, was senile and partially blind, but she was recognized as the leading exponent of the Women's Curing Dance. The two male elders of the !gose camps were both totally blind, but this did not prevent their active participation in decision-making and in ritual curing.

000 It is suggested that the delayed assumption of social